

# The Inquirer.

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[ONE PENNY.]

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

## SUNDAY, November 12.

## LONDON.

Aoton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.  
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. T. P. SPEDDING; 7, Rev. FRANK K. FREESTON.  
 Child's Hill, All Souls', Weech-road, Finchley, road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.  
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. R. K. DAVIS, B.A.  
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. Principal CARPENTER, D.D.  
 Forest Gate, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. R. W. PETTINGER.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. C. HARGROVE, M.A.  
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, Church Anniversary, 11 and 7, Rev. A. H. BIGGS.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.  
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
 Deptford, Church and Mission, Church-street, 6.30.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS ROBSON, B.D.  
 Richmond, Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, D.Litt., M.A.; and 7.  
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.  
 Stratford Unitarian Church, 11, Mr. R. W. PETTINGER; 6.30, Rev. JOHN ELLIS.  
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. ROWLAND HILL.  
 Wandsworth Unitarian Christian Church, East Hill, Wandsworth, 11 and 7, Rev. W. G. TARRANT, B.A.  
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 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.  
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKIN JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. V. D. DAVIS, B.A. Evening Subject, "The Human Christ."  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.  
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.  
 BOUENMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. J. McDOWELL.  
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 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.  
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.  
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. A. R. P. HINCKLEY.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. J. GLYNNE DAVIES.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.  
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.  
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 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.  
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 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.  
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# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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*\*\* All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

### NOTES OF THE WEEK.

THE reports of excesses by the Italian troops in Tripoli, to which we referred last week, have received, we regret to say, ample confirmation from independent sources. Whatever the provocation may have been, the soldiers seem to have been seized with panic and to have got completely out of hand. This is probably the most charitable explanation, but it will not remove the painful impression created in the public mind by the ghastly details which have appeared in the press. We believe that Italy would consult her own honour and dignity best in the eyes of Europe, if she abandoned the policy of elaborate censorship and official denials, and expressed her regret for the grave mistakes and miscalculations which have been made.

THE *Manchester Guardian*, on Tuesday, made the admirable suggestion that on the outbreak of any war an International Court of Conscience should be in constant session at the Hague to call for information and to visit any infraction of the rules of war with its formal censure. Such a Court, it is pointed out, would be free from all suspicion of political jealousy and intrigue, and if it exercised its powers wisely would free international law from the standing reproach brought against it, that it is everyone's business and therefore no one's. In the present case such a Court would be able to brush aside the pretence that Italy has already annexed Tripoli, and that all Arabs fighting against Italians may be treated as rebels. Annexation

depends upon the fortune of war and the terms of peace. If Italy persists in the foolish pretence that she is fighting against her own rebel subjects, she will encourage a bad spirit in her army and alienate the sympathies of her best friends even more deeply than she has done already.

A MEETING of protest against the war was held at Whitefield's Tabernacle last Tuesday. We know the danger that wild and whirling words may be spoken on such occasions; but, on the other hand, it is a great mistake to suppose that strong popular enthusiasms, or even the free expression of indignation, are necessarily a hindrance to diplomacy. In the present case our own country is far removed from any suspicion of jealousy or niggardly complaint. The ties of sympathy and affection, which bind us to Italy are stronger than any treaty can create; and if we use the language of passionate remonstrance, it is because our friend, whose name is graven in our heart, seems to us to be acting in a way unworthy of herself.

THERE has been some interesting discussion lately on the subject of "cheap churches," a matter of real importance in the ecclesiastical life of poor neighbourhoods and new suburbs. It is only a unique combination of circumstances and personal influence, which has made the erection of Mr. Lutyen's magnificent church in the Hampstead garden-suburb possible. It is a matter for public rejoicing when wealth is dedicated in this way in the service of religious art; but cheapness is one of the conditions which has to be observed in three cases out of four. The problem then arises, how is the cheap church to be made as fit and beautiful as possible for its sacred uses?

WE believe that the problem is one which concerns Nonconformity and churches, which are emerging out of the Puritan tradition, even more closely than the Church of England. With a few notable exceptions, the architecture of modern Nonconformity is singularly lacking both in beauty and impressiveness. But this is not due only to lack of means, but perhaps chiefly to an inability to decide between the competing claims of the lecture hall and the sanctuary of worship. We believe that by careful planning and close attention to the details of decoration it is possible to make the simplest mission church beautiful and impressive, with a sense of special fitness for the worship of God. This, however, is a problem for the architects, who have hardly yet succeeded in designing the type of church which we have in mind, and are still too dependent upon the conventions of the Gothic tradition.

THE genial author of "Collections and Recollections," in his weekly article to the *Manchester Guardian* last Saturday, had some very suggestive things to say about the religious disappointments of the promoters of Settlements and Clubs. It was believed at one time that if only the working man could be got into the fellowship of the Club or the University Settlement, he would become religious. "The Club is the feeder of the Church" was the formula in vogue; and the residents at Oxford House and similar Settlements worked like Trojans to get the men to join the Clubs, and honestly believed that their salvation was thus secured. But before very long the men began to perceive and despise this trap-like use of the Club. 'The fish took the bait, but they wouldn't take the hook.' They would use the Clubs to their heart's content, but there they stopped. At a Mission which I know well one might find 500



working men in the Club on Saturday evening, and not fifty in Church on Sunday morning. Gradually, experience has taught its lesson. The Bishop of London, formerly the most enthusiastic advocate of the Clubs, would now be the readiest to admit that as 'feeders to the Church' they are useless."

\* \* \*

"THE Club," he continues, "has its distinct use and value as the counter-attraction to the public house, and the place where rational amusement and social intercourse can be enjoyed amid agreeable surroundings; but as an evangelistic agency it is ludicrous. The Church has learnt that it is not meet to leave the Word of God and serve billiard tables. She finds that she must make her own appeal, direct to the soul and conscience. She must deliver her own unflinching message without the slightest attempt at popularity-hunting or temporising. It is when this truth is once firmly grasped that the miracles begin to happen. Conversions are seen to be, not phantoms of theology, but facts of life. When a drunkard is weaned from his vice; when a profligate becomes a decent husband or father; when 'he that stole' learns to 'steal no more'—then Religion has given an object-lesson in its power and effect which impresses the onlooker more deeply than a hundred lectures on poetry or pictures or dramas or drains."

\* \* \*

WE may add that it is not only at Oxford House and other Anglican Settlements that this truth is being discovered. Slowly and fitfully, and yet with growing momentum, the conviction is coming home to us that we have had quite unreasonable expectations from all the social institutions which have gathered round the Church. In many cases they have encroached so seriously upon the central purposes of worship, that many people have come to look upon the Church as a club for fellowship and amusement. In others they have made such heavy demands upon the time and energy of the minister that he is usually hurried or tired, seldom possessed of the quietness and freshness of mind needful for his spiritual work. Religion to-day is often lacking in power because the men who are set apart for its work are so much occupied with other things, and so prone to follow secondary ends, that preaching and praying and caring for the souls of men are not the central and absorbing passion of their lives.

\* \* \*

LAST Sunday Dr. Campbell Morgan entered upon the eighth year of his remarkable ministry at Westminster Chapel. In the evening he preached a noble and searching sermon on Christian righteousness to a congregation which filled the

great building to overflowing. There have been few more remarkable testimonies in recent years to the power of a strong religious personality than this crowded congregation which fills Westminster Chapel every Sunday, and the great company which assembles on Friday evenings for the Bible lecture. The service is quite bald in its simplicity. The preacher has a quiet dignity of manner, without a touch of sensationalism or the false arts of the demagogue. He preaches long sermons and demands close attention; and yet men and women crowd to hear him as they go to some popular place of amusement. What is the secret of this strange compelling power over the souls of men?

\* \* \*

A DICTUM by the Bishop of Hereford to the effect that a boarding-school is not an ideal school for boys, has started a vigorous controversy in the columns of the *Westminster Gazette*. Among the contributors is Mr. H. Lang Jones, the Head-Master of Willaston School, whose views we report in another column. Here we wish to observe that we think that Mr. Jones' praise of the boarding-school and the implied depreciation of the day-school are both exaggerated. They rest upon a distrust, which is the professional attitude of a good many teachers, of parental and home-influence. He wants a school world, complete in itself, without the distractions and the competing influence of home. Quite vigorous in his consistency, he even pleads that it is better for a boy to spend Sunday in the atmosphere of school as the necessary complement to his week-day experience. To ourselves, the root-problem of education seems to be how to adjust the relations between home and school, and in a sense to disabuse the school of the idea that it ever can or ought to take the place of the life of the home. To Mr. Jones, the problem seems to reduce itself to this, how to save the rich boy from his parents.

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FOR it must not be forgotten, as many contributors to this correspondence appear to do, that the boarding-school is the perquisite of rich people, who form a very small section of the population. Many of the best elements in the national life, both in character and intelligence, are to be found among people of modest means, who might as well cry for the moon as attempt to send their boys to an expensive boarding-school. We hope that the day is not far distant when the plain fact will be recognised and honoured, that the future of education in this country lies in its day-schools; and that the head-teachers in these schools, just because they are in constant touch with the life of the people, ought to guide opinion and create ideals in education far more than they do at present.

## THE CHURCH AND THE INDIVIDUAL.

THE life of Religion in the world appears to involve a necessary contrast, a contrast which seems at times to become almost a contradiction, and at all times constitutes a paradox. On the one hand, Religion is an intensely individual matter. Nowhere is a man so much himself, so complete in himself, so adequate to himself, so independent of external things, as in the devotion he pays to God and the communion he has with the eternal world. Yet, on the other hand, despite this intense individualism of Religion, it seems that the religious life cannot be at its best or achieve its full perfection without fellowship. Religion contains these two moments; on the one side, the intimate life of the soul with God, on the other side, the corporate, communal life of fellowship; and if either of these moments be lacking Religion is incomplete. Yet the two moments are distinctly in contrast with each other. In the actual historical development of Religion they have more than once been in absolute opposition to each other. The one or the other has been emphasised and insisted upon almost to the exclusion and destruction of its contrasted moment. Thus it has always been the tendency of Roman Catholicism to emphasise the element of corporate fellowship at the expense of the sacred value of privacy and individuality. Religion has been made almost exclusively the work of the corporate society and not of the individual soul, the sole duty of the individual being to hand over the care of his religious life to the Church. It is undeniable that many of the great institutions and dogmas of the Christian Church have had this distinctive effect on individuality, and when men raise the voice of protest against ecclesiasticism they are really impelled by the fear that the sanctity of their deepest and most peculiarly individual life will suffer. On the other hand, the tendency of Puritanism has always been to emphasise the necessary individual and private aspect of the religious experience almost to the destruction of corporate fellowship. Yet it is a remarkable and never-to-be-forgotten fact that, amongst Catholics, have been found the intensest of all individualists in Religion, the great mystics, whilst Puritanism has not been without its strenuous Churchmen.

The first point we have to grasp is that the contrast between the two elements or aspects of the religious life is, in no sense, a fundamental opposition. The individualism of Religion does not deny fellowship. On the contrary, it is the very ground and basis on which alone true fellowship can arise and flourish. The loneliness of the religious experience, a very real loneliness,



as we must insist, is not of the kind that drives a man away from his fellows merely, or in pursuit of which he must betake himself to external solitudes. The religious life of solitary monks and anchorites is historically sufficiently condemned as incomplete by its general failure to survive. The genuine loneliness of Religion, so far from preventing fellowship, actually demands it. It is just when a man discovers his own weakness and his own great need of God that he discovers also his deepest unity with his fellow men. It is just when he is most conscious of his own littleness and insignificance in the presence of the mystery of life and destiny that he most feels how unutterably close he is to other men; for he then understands that all are in like case with himself. The very individualism of his experience opens the way into realisation of the most intimate of fellowships. Men have fellowship in many things; yet it is a common observation that in nothing is their fellowship so complete as in those experiences which are most peculiarly and exclusively private and individual. Consider the experience of suffering and sorrow. The heart knoweth its own bitterness: no one can really enter into another's experience of sorrow, bear another's pain, feel another's grief. Yet few fellowships among men are so intense and real as the fellowship of sorrow. More hearts have been united in the Garden of Gethsemane than any man can number; yet where in all the world have been spent more hours of utterly lonely wrestling and agony than there? Or consider, again, the peculiarly private experiences of joy and love. With these fellowship comes. All the world loves a lover, says Emerson; the love that you feel in your heart, that peculiarly private treasure which you know you cannot share with any other soul, which is definitely your very own, which, in a measure, sets you irretrievably apart from the rest of mankind, that becomes the very basis and bond of a fine fellowship.

The experience of Religion belongs to these heights: the more intensely individual it is, the more does it blossom into fellowship. The more a man, in himself and by himself, aspires to heaven, the more will he seek the fellowship of aspiring souls. The more intense his private prayer and his own desperate longing are, the more precious to him will become the comradeship of others in that longing and that prayer. Religion, more than anything else, brings with it the realisation of the immensity of life, of its wonder, its mystery, the deep and serious nature of its manifold experiences. It admits the soul to the realm of fate and providence and destiny, and, stripping away all that belongs to a merely temporal and perishing world, sets the individual life face to face with the awful sublimity of eternal realities. When, as in Religion he

must, a man confronts the silences of life and seeks to penetrate the veil which surrounds all mortal things, then is he most alone. The wrestling in the night and the demand for the name of the Unnameable are wrought out in loneliness. Yet so soon as a man reaches that height or that depth of loneliness, so soon as he sounds the furthest abysses of his own individuality, so soon does he become aware of his membership in a vast and sacred fellowship. In the great experience of Religion, to use the fine words of a modern writer, "all the loneliness of humanity amid hostile forces is concentrated upon the *individual* soul, which must struggle *alone*, with what of courage it can command, against the whole weight of a universe that cares nothing for its hopes and fears. Victory, in this struggle with the powers of darkness, is the true baptism into the glorious company of heroes, the true initiation into the overmastering beauty of human existence." It is the true source and spring of fellowship. The real cause and ground of religious fellowship is the distinctly individual sense of the vastness and impenetrable mystery of life, and the distinctly individual longing and demand for solution, satisfaction, and rest. The fellowship of Religion is the fellowship of souls that know, each for itself, the deep and silent places of experience, where, in the innermost solitudes, the individual stands face to face with the final secret of things. Knowing, then, his own bitterness, his own weakness, his own need, he learns his closest union with his fellows, and realises the universal incidence of that doom, and the universal need of that release which are his own deepest and most private experiences.

In the first instance, this fellowship of Religion is as wide and extensive as Humanity itself. All men, whether they realise it or not, belong to this fellowship, for all men are in like case before God; all are doomed to the destiny of finitude. All may, at some moment in their lives, feel that doom, and all, so feeling it, must seek release. It is, in the widest sense, an invisible fellowship, this of Religion. But it is, nevertheless, a very real fellowship, one of which any soul can realise its essential and inevitable membership whenever, with broken and contrite spirit, in awe and reverence, in worship, devotion, and love, it faces the last demand of destiny, and turns for release to that eternal world which alone can satisfy its mortal longing. In some moment of exaltation above the narrow limits of self, torn by grief, pressed by suffering, inspired by love, ecstatic with joy, a man, in the silence of his heart, makes a prayer, whispers a demand for God, breathes a sigh of gratitude, and straightway he is established, and knows himself established, within the immensity of that invisible fellowship of the sons of earth who are also children of heaven.

Of this vast, invisible fellowship of Religion, the finest expression, the completest symbol, is the Church. That is why the Church exists, to symbolise, to express an invisible fellowship of souls in God. We shall never understand or value the Church rightly till we see it in that way, and in that way alone. Where two

or three are together, who, each for themselves, realise the inward, personal ground on which fellowship rests, there is the Church! When that realisation is not present, there can be no Church, though multitudes meet together, and though all the talent and genius of man be summoned to the building and adornment of a temple. There is no fundamental opposition between the Church and the Individual, between the principles of Catholicism and Puritanism. But the harmony of the two is only possible when the deepest truth of each is seen and realised. Only, that is, when, on the one hand, the Individual becomes alive to the most inward significance of his spiritual nature, to its weakness and its strength, to its longing and its consolation, and in the Church beholds the symbol of a universal fellowship in those deepest things; and when, on the other hand, the Church learns that her *only true and proper business* in the world is to be the manifestation of man's great need of God, the sign of divine and eternal realities in the midst of time; only when, that is, she betakes herself to worship, prayer, and aspiration as the chiefest labours of her existence and the prime warrant for her being in the world at all.

When the real truth of Religion emerges, how vast is the responsibility laid upon both the Church and the Individual! Grievous indeed it is that men should still emphasise the things that divide rather than the things that unite, and be more interested in, more eager to maintain, their party, their sect, their creed, than ready to establish and make evident the unity which already really exists. Yet no particular Church, whether it be Catholic or Anglican, or Nonconformist, is faithful to itself, to Religion, and to the needs of the world, unless it serve and serve only the ideal of the Church Universal, and be willing to forego all narrower claims of ceremony and dogma in order to achieve and actualise the fellowship of Humanity before the throne of the Eternal. There is nothing, no creed, no dogma, no intellectual belief, no ceremony, which can or should *really matter* to any Church in comparison with the possibility of standing for that Ideal, and no Church is justified in its existence except in so far as it is consciously and of set purpose, and before all else, a symbol of the vast fellowship of human souls in God. Nor will Religion live its best life until this truth is driven home, and becomes the one inspiring principle in the heart of every particular Church in every place under heaven. For the Individual, too, there is a great responsibility. He must be loyal to himself and loyal to the ideal of the Church Universal. Three things he must do. Firstly, he must realise the depth of his own spiritual nature; secondly, he must, even by that realisation, become aware of his fellowship with all men everywhere; and then, thirdly, he must be ready to behold, in the religious community, in the church to which he chances to belong, only the symbol of that fellowship, a symbol in the presence of which all differences of creed and dogma and ceremony disappear into insignificance, and there remains only the pure thought of God, the pure ideal of fellowship, the simple realisation of the expression of a common



need and a common longing felt by all human souls individually for that which is Infinite and Eternal, and of itself can fill up the vacancies of finite life, and give, to the condemnation and suffering of mortality, meaning, value, and consolation.

STANLEY A. MELLOR.

## LIFE, RELIGION & AFFAIRS.

### THE TEACHING OF HISTORY.\*

THE report of the conference on the teaching of history, recently issued by the London County Council, may be described as revolutionary, when the suggestions embodied therein are compared with the methods in vogue less than twenty years ago. The members of the conference were drawn from every type of school, and the chairman was Mr. A. F. Pollard, Professor of History in the University of London. As the sittings of the conference extended over two years, we must accept its findings as the considered judgment of a body of men and women with a practical knowledge of the limitations which hamper the specialist in the people's schools. For the members of the conference will be satisfied with nothing less than a history specialist in every school. The history teaching is to be as free from bias as wide reading and original research can make it. No historian who has yet appeared can be trusted in this regard, and he who would even approximate to the truth must dig deep in many wells.

But the most interesting part of the report is to be found in the chapter on "The aims and scope of history teaching and their practical application in elementary schools." The frame of mind in which the conference approached the subject may be gathered from such sentences as the following:

"History is not a body of dogma, but a series of rough deductions from an infinite mass of facts, *each capable of varying emphasis and conflicting interpretation.*"

And again:—

"The teacher cannot, nor should he try to, prevent children from judging historical actions and characters, and it is his business to see that their judgment is neither due to the use of a vicious standard, nor based on insufficient data." (The italics are ours.)

With reference to the above, with which perhaps no one will be found to disagree, it may be remembered that the same London County Council is responsible for a history syllabus which can only be taught in the spirit of these quotations at the teacher's peril. We refer, of course, to the scripture syllabus, which still remains in a watertight compartment. It is only secular history that can be treated with an open mind.

"History is not a body of dogma." It was to apply this maxim to the scriptures

that Matthew Arnold wrote his famous book years ago, but woe to the teacher who dares to act on this conviction. Let him explain the 53rd chapter of Isaiah and the 14th chapter of St John in the open-minded spirit recommended in the report, and he may find himself suggesting something which his masters do not pay him to teach. The more the report is studied the stronger will be the regret that the Council is practically prohibited from dealing with the scripture syllabus in a similar manner. What a change might be brought about if the freer atmosphere of these history enthusiasts could be let into the very ark of the covenant. What cobwebs would be swept away. What illustrations of the application of the true historical method might be brought to light if the teacher dared to deal with the scriptures in this fashion. But no specialist is needed to throw light on the book which above all others is supposed to be the chief guide of our lives. After all, this is quite consistent with the attitude adopted on these matters by the average Englishman. It is too true, as H. G. Wells tells us in his "New Machiavelli" that there are Englishmen "of the highest character, scholars and gentlemen, who can pretend quite honestly that Darwinism has not upset the historical fall of man, that cricket is moral training, that Socialism is an outrage upon the teachings of Christ." We have all met these people, and as long as they constitute the majority of folk who are responsible for "enlightened public opinion," so long shall we continue to muddle along in religion and many other things besides.

That the quotations given above are typical of the spirit that breathes through this report is evident to the most casual reader. Thus, in the same chapter, we are told that the study of history "affords a unique opportunity for discussion and for the expression of different opinions." How the teacher has longed for the opportunity to discuss with his scholars such questions as the trial of Abraham's faith, the moral perversities of Jacob, the command of Jahve to utterly destroy Amalek, the miracle of the floating of the borrowed axe, and other Old Testament incidents. There are signs, however, that a rational treatment of the Old Testament will be possible in the not too distant future. The New Testament will have to wait, but the plea of Father Adderley for toleration in the Thompson case, to be found in last month's *Fortnightly*, is significant.

Turning once more to the general question, we find in the report a timely caution against the attempt to enforce loyalty to the constitution under which we happen to find ourselves. In a chapter dealing with the methods of teaching history in other countries, there is a reminder that the laudation of the German Emperor, and the denunciation of Socialism in German schools, have not prevented the spread of revolutionary ideas. The inculcation of loyalty to the Empire in the French schools of fifty years ago did not prevent the formation of a republic when the time of stress came. Let the dogmatists of all kinds take warning. It is easy to realise the futility of such teaching in other countries, and yet to

imagine that our own country may be saved by a periodical display of flags, and a judicious distribution of largess at Coronation times. From all those patriots who would falsify history in order to glorify their own politics we must pray to be delivered.

One or two words must be said in the way of criticism. Admirable as is the spirit of this report, there is, perhaps, a little too much depreciation of the value of facts as facts. There is a marked tendency in the new education which is growing up to over-stimulate the intelligence at the expense of the memory. This frequently leads to hazy ideas, and a corresponding looseness in expressing them. The members of the conference would doubtless disclaim any such intention, but no one with an inside knowledge of the elementary schools will deny that this is one of the results of the swinging of the pendulum from the mechanical accuracy which was demanded a generation ago. Another tendency has already been referred to. The members of the conference are specialists, and as such they claim that the history teacher in every school should be a specialist. The question is too large to be discussed here, but readers of the report will be compelled to admit that such history teaching as is there foreshadowed is only possible by specialisation. While the report is, of course, written mainly for teachers, it is invaluable for all those who wish to know what the new educationalists are aiming at.

A SCHOOLMASTER.

### PRESENT-DAY UNREST.

THE conquests of science during the earlier half of the last century appeared for a time to bring some of the blessings for which man had been longing. Our achievements produced satisfaction: the material side of life was so vastly improved that we were inclined to consider the results of invention as entirely advantageous. In later years this feeling has given place to another—that we are only just beginning to learn how much there is before us to understand; that with the increase of knowledge there is a greater desire to solve the physical mysteries that everywhere surround us. And to this desire there may be attributed much of the unrest of the present day.

At first sight it seems difficult to associate the unrest in the industrial and social world with the advance of science. And yet so largely do the material achievements of life enter into all departments that every branch is affected by them. Take, for example, the numerous ameliorations of everyday life—the improvement in food and dress, the facilities for travelling, the various amusements—these are the common property of all but the very poor. And with every fresh discovery, with every increase of material advantage, there is an increased desire for something we do not possess. The busy workers in our large industrial centres have the vague idea that they may, can, obtain greater satisfaction in the results of their toil by appropriating some of those apparent

\* Report of a Conference on the Teaching of History in London Elementary Schools. P. S. King & Son. Price 1s.



advantages enjoyed by those above them in social position. The conditions under which work is frequently carried on are some justification for unrest on the part of the worker, and it is the duty of those who can aid in improving those conditions to insist that they shall be improved.

It is true the people themselves can take the matter in their own hands, and Sir W. Robertson Nicoll, who certainly cannot be accused of want of sympathy, has recently said it has long been his conviction that the people of this country are not to be pitied if they do not do this. Unfortunately, they are not alive to the fact they themselves must be prepared, mentally and morally, to enjoy those blessings which they imagine will bring satisfaction. They observe that vast sums are spent by the rich on luxuries, and vainly think that such pleasures conduce to happiness. These feelings give rise to impatience, which is accelerated by the tendency to rush through the work of life. Even amusements must be taken hurriedly; the cinematograph is an indication of the love for the hurrying, changing panorama. In travel, too, we have the same tendency. The main desideratum is change; rest is the last thing sought. Speed has entered into our spirit; speed may be associated with noise, but speed must be obtained at any price. "We are told now," says Mr. Frederic Harrison, "if we want a change of scene in a holiday, we should try Uganda, gallop round the globe in sixty days, or risk our lives in an airship or an aeroplane." This new epidemic is not confined to men; the woman of to-day is determined not only to imitate man, but to surpass him in this love of change. Everywhere there is the discussion of plans whereby the most can be seen in the quickest way. The country-inn, where visitors formerly remained a few days or even more, has become simply a calling-place, or at the most a temporary resting-place for one night only. Nor is this limited to any period of the year, for "week-ends" are popular at all seasons.

It is generally admitted that during the last three or four generations knowledge has increased enormously. What is the purpose of knowledge? Is it not to direct the life, to regulate the conduct of men and women? Unless it is used for the exercise of self-control, knowledge may become a source of danger, both physically and morally. On the other hand, knowledge that leads to the victory of the higher over the lower nature is purely beneficent. Again, in a well-balanced mind there must be an interplay of forces which must be based on certain facts: the central poise, whence truth issues, cannot be gained in haste. We learn slowly, and find by practical experience that "haste is twin sister to delay." Hence the necessity for quietness in all great undertakings; hence the danger of unrest.

The wave of unrest, as we have observed, is perhaps most strikingly illustrated in the demand of labour for better conditions of service. With the advance of education and the growth of the press, side by side with the increase of luxury, there has arisen a feeling of dissatisfaction with life as it has been lived in the past. Not obtaining what is considered a just and fair wage,

the worker frets against his employer, and becomes impatient. With all these present day indications of unrest we are ready to ask: Can tranquillity of mind be accompanied with this striving after those things which make for material advancement only. And when we take a higher platform it is well to note that in our quest of the Holy Grail we have taken a path unknown to our forefathers; we are perplexed sometimes with the newness of the road, and doubt whether we have not mistaken our course. Yet these symptoms of unrest are not necessarily associated with decay or retrogression; they are rather signs that the satisfaction of the past is giving place to a desire to live a better life, for "the soul can never be satisfied with anything lower than itself."

## RECLAIMING YOUNG OFFENDERS

PART II. of the Report of the Commissioners of Prisons and the Directors of Convict Prisons for 1910-11 has just been issued as a Blue-book. It contains separate reports by the Governors, chaplains, and medical officers of each local prison, and figures regarding the health, employments and earnings of the prisoners. Practically all the reports give evidence as to the impotence for reform, nay, positive harm, of the short sentence. The remarks of the governors with regard to the causes of the large number of youthful offenders of London is illuminating. The Governor of Pentonville puts it down in great measure to the want of knowledge of a trade and the distance between home and work in London.

In the country the lad can usually get work close to his home, and return to meals and to sleep. In London he often has to travel miles daily to his work. The railway fares make a big hole in his slender wages, and he finds it cheaper to fend for himself, and then, living in a single room or lodging, and having no home influence of any kind to help him, he walks about the streets, gets into bad company, and into trouble.

The Governor of the Borstal Institution at Aylesbury says with regard to the girls: "Under the tactful and strict discipline of picked officers the inmates are certainly receiving the chance of their lives. They are improving in needlework, but on the whole seem most fitted for hard manual labour, in which they find occupation in housework, cleaning their own hall and the officers' quarters, and in gardening, and will shortly no doubt display the same activity in laundry work. It is surprising to see the vigour they will put into the rough work. They are full of energy and apparently tireless, and no doubt if they can be kept here for two or three years under strict discipline they will then leave with some idea of orderliness and application to work, and in some measure the force of habits formed by years of licence and want of discipline and disregard of consequences will be checked, and many probably become useful citizens instead of pests."

The Governor of the Borstal Institution at Borstal pleads strongly for longer

detention. "Still," he adds, "there are people who cannot or will not see, or perhaps will not take the trouble to find out, the actual harm they do by giving a boy a short period of detention. I say harm, because I mean it. I have noticed that a very large majority of our worst and most callous lads are those who have short sentences to do. They say: 'Oh, I don't care, the time will soon slip away, and I'll be quit of this beastly place.' . . . It is a very rare thing for a boy to settle down at once, and I have known cases where it has taken eighteen months or more to effect any impression on a lad. But when the sentence is long enough it comes at last, and even if he has not improved as much as we hope all lads will do, he has at any rate learnt obedience and self-restraint and how to work, and in addition he has, except in a very few cases, lost those furtive and deceitful looks and that listless and lazy manner which is so marked in all boys when they come to us. . . . We are placed in a very responsible position in Borstal institutions, probably few people consider how responsible, and it should be the aim of all those that have the power, to do all they can to assist us and not hinder by restricting time as has been done in the past, and in helping us show that they have, as all well-disposed people should have, a real desire to assist in the reclamation of those unfortunate lads who are not in a position to help themselves."

It is to be hoped that the consensus of opinion regarding the short sentence will have effect, and that the progressive spirit which has begun to influence our prison system may continue.

## CORRESPONDENCE.

*The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.*

### PROFESSOR BERGSON AND HIS ABSOLUTE.

SIR,—Will you allow me to make a further remark in connection with the correspondence concerning Professor Bergson and his Absolute. Professor Jacks has stated that Professor Bergson's Absolute is not *the* Absolute. But this is not carrying the matter far enough. The chief champion of *the* Absolute (in this country, at least) is Mr. Bradley, and Dr. Schiller's criticism has been all along under the impression that Mr. Bradley's Absolute is *the* Absolute of Professor Jacks. But in *Mind* for last April Mr. Bradley states that his Absolute is *not* God. But Professor Jacks and Dr. Schiller seem to think that *the* absolute is God. Who or what other than God the Absolute is, is another question, but it is a great gain to learn from Mr. Bradley that his Absolute is not God. And the same may be said of Professor Bergson's Absolute.—Yours, &c., W. TUDOR JONES.  
London, November 8, 1911.



## THE JOHN POUNDS HOME.

SIR,—Will you once again be kind enough to allow me a little space in which to remind our many kind friends of the immediate needs of the John Pounds Training Institute for poor girls for domestic service. At the present time we are absolutely without funds, and although the tradesmen with whom we deal very kindly wait for the payment of their accounts, we are still much troubled for the money to pay wages, taxes, gas, and small daily expenditure. I should, therefore, be most grateful if some of our kind subscribers would send their subscriptions or donations. Winter will soon be upon us, and we are badly needing blankets and warm coats for our girls. Will ladies who have old ones to spare think of the John Pounds girls?—Yours, &c.,

MARY ROGERS, Hon. Sec.  
John Pounds House, St. Simon's-road,  
Southsea.

## BOOKS AND REVIEWS.

## THE SENSE AND NONSENSE OF CHRISTIAN SCIENCE.\*

To many people at the present day, we seem in our beliefs to be steadily reverting to the so-called dark ages. They point to the palmists, the crystal gazers, the faith healers, whose advertisements have a prominent place in our papers, and who grow rich, as the critics say, on the money drawn from credulous fools. There is some truth in this, yet on the whole we believe that this credulity is not that of blind ignorance; it springs rather from a humility which is not prepared to say *à priori* what can or can not happen in a world recognised to be full of marvel. The unbelief of the sceptic is often just as superstitious as the credulity of the fool.

Particularly in the realm of disease we are realising more and more clearly every day that an immense amount of research work remains to be done before any one may dare to set bounds to the power of the human spirit. Hence Mr. Leon C. Prince's little exposition of the sense and the nonsense of Christian Science, in which he briefly sets forth the philosophy of the doctrine and recounts a few of its well-attested miracles, is sure of a welcome. It is commonly said that Christian Science may cure functional but cannot cure organic maladies; yet several instances are given in which organic maladies, such as diabetes, locomotor ataxy, and tuberculosis have been cured by the methods of Christian Science. The writer's attitude is indicated in the following sentences—and probably no one on earth can yet give a much clearer explanation:—"It is the strongest evidence of a gracious and merciful Providence that the great curative principle of faith has been made available for the lowest in the scale of human intelligence, no less than for the

highest. The bones of Saint Anne exhibited once a year in a crowded cathedral, with priestly ceremonial, would scarcely appeal to the readers of this volume, but the bones of Saint Anne are marvellously effective in producing in the untutored minds of a great many at the moment of their urgent need that attitude of expectation which is the determining factor in the cure of disease. Whether we call it 'suggestion' or 'spiritual apprehension,' whether it is induced by the physical sight or contact of a relic or by the earnest contemplation of profound spiritual truth, the power that heals is faith, the mightiest and simplest health recipe in the world, the only remedy which may be had literally 'without money and without price.'"

## COMMUNION WITH GOD.\*

COMMUNION with God is the great object of religion, and throughout the history of religion men have sought to realise this communion in a variety of ways. Dr. Stone and Mr. Simpson (the lecturer in Hebrew and Old Testament subjects at Manchester College, Oxford), do not aim at an exhaustive treatment of the subject; they write confessedly for the general reader rather than for the expert; but within the compass of their little volume they offer a very good survey of the means employed in ancient Greek, Egyptian, and Babylonian religions, as well as in Judaism and Christianity, to get into touch and union with the Divine. Perhaps in dealing with pre-Christian efforts after communion as purely preparatory it is hardly possible to do strict justice to them. A religious system is best studied by being looked at from the point of view of those who held it, and for whom it was not merely temporary and anticipatory but in itself final and sufficing. Still it is inevitable that we should view the earlier faiths and practices as steps in an evolutionary process culminating in Christianity, and it is desirable therefore to have these steps as clearly defined as possible, so that we may know just how far the older religions succeeded in bringing men into communion with God, and how far and for what reasons they failed. Our authors attempt such a definition, but they seem to us somewhat trammelled by their orthodox theology and phraseology. Thus they make a great distinction among religions, using for the purpose the old terms "natural" and "revealed"; but on their own showing there is much that is "natural" in Hebrew and Christian religions, and not a little that is "revealed" in some of the so-called "natural" religions, if by "revealed" is meant what is true and excellent.

In their discussion of the sacrificial cultus of the Old Testament there is much that is interesting and suggestive. This cultus has, of course, an important bearing on Israel's ideas of communion. The setting aside for Yahveh of the blood and fat of the animals sacrificed helped the people to realise that He was the Unseen

\* Communion with God; the Preparation before Christ and the Realisation in Him. By Darwell Stone, D.D., and David Capell Simpson, M.A. Edinburgh: T. & T. Clark. 4s. net.

Guest at the feast, and to feel their union with Him; just as all who partook of the feast, and by the very act of partaking, realised their community of faith and kin. Their common meal had thus a truly sacramental significance; it represented and sealed their at-one-ment with each other and with their God. It is easy, therefore, to understand how, while the prophets were asking in the name of Yahveh, "To what purpose is the multitude of your sacrifices unto Me?" the people should continue to find some purpose and spiritual profitableness in such sacrifices, even though they might admit that in the sight of God these could be no substitute for a good life. The belief in sacrifices of this kind as a means of communion was embodied in the Priestly Code, and it has found expression in the Christian church, in the sacrament of the Mass or of the Lord's Supper.

The idea of sacrifice as having power to remove sin belongs to the late stages of the development of Hebrew religion, and it too has entered largely into Christian thought. Dr. Stone and Mr. Simpson give much prominence to it. "In the life and death of Christ," they say, "the principle of sin which lay between man and communion with God is done away," and farther on and more explicitly, "By the power of His offering of a perfect and vicarious sacrifice in the hour of death, He has abolished for ever all sin which lies between the heart of man and the mind of God." It is not quite clear whether they believe that the death of Christ afforded some satisfaction to God for human sin, but in the passages just quoted they seem to refer rather to its effects on human character. They must be aware, however, that the "principle of sin" which they describe as done away, is still unhappily operative in the world, and they must be speaking therefore of an at-one-ment that is only ideally completed, that is not yet for all men, or perhaps for any man, a fact of present experience. We could wish that, instead of treating the sacrifice of Christ as a wholly isolated event in history, they had indicated their appreciation of the power which all suffering for truth and righteousness has had and will yet have in bringing about the union of humanity with God.

We were somewhat puzzled by the following sentence on page 71: "A narrow and blinded particularism led the North-erners to deny Jeroboam's moral government of the universe," until it occurred to us that "Jeroboam" is a misprint for "Jehovah"!

## LITERARY NOTES.

THE opening of Aldine House, the new and palatial premises in which the publishing business of Messrs. J. M. Dent & Sons will henceforth carry on its work, should encourage a spirit of literary optimism. The firm has rendered many conspicuous services to literature, but it has a special claim upon the gratitude of the poor lovers of good books. First in the Temple Classics, and more recently in the colossal

\* The Sense and Nonsense of Christian Science. Leon C. Prince. Sampson Low & Co., Ltd.



enterprise of Everyman's Library, it has promoted the love of knowledge and beauty among all classes of the community. The arrangements for the storage and distribution of Everyman's Library at Aldine House are almost startling in their magnitude. A room of noble proportions has been provided for the public who wish to inspect the firm's publications, while a smaller room has been set apart specially for teachers anxious to inspect books on educational subjects. The decoration and furnishing have been designed to harmonise with the spirit of quietness and leisure in which a good book can be enjoyed.

\* \* \*

THE Medici Society has organised a small and interesting exhibition of modern painting at its galleries in Grafton-street, W. Many beautiful examples from the Kelmscott Press, the Vale, the Eragny, the Essex House, the Ashendene, the Doves, and various other presses are shown in the cases. It may be objected that work of this kind is far too expensive ever to be useful; but it should be remembered that it helps to set the standard of taste for the ordinary printing of commerce. William Morris, and the small group of later printers who were inspired by his example, have succeeded in making all modern books more beautiful. We fear, however, that while our attention has been concentrated upon the improvement of printing, there has been an alarming deterioration in the quality both of paper and binding. Here is the opportunity for a new artistic crusade, lest the craftsman should squander his labour upon unworthy materials.

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It is perhaps true that commercial competition is making it hard for the quiet scholarly publisher or bookseller of a former generation to survive. He is, however, by no means extinct. Mr. Bertram Dobell is a dealer in books, and at the same time a literary artist and explorer of rare gifts. We always receive the catalogues of Mr. P. M. Barnard, of Tunbridge Wells, with special interest, because they bear the legend beneath his name, "formerly classical scholar of Christ's College, Cambridge." Mr. Mayle, of Hampstead, is another of the band, and the slight volumes which he issues from time to time from the Priory Press, stand apart from the jostling crowd of books with the quiet suggestion that their publisher really cares for them. "Porphyry the Philosopher to his Wife Marcella," translated by Miss Alice Zimmern, the "Story of the Bahai Movement," by Sydney Sprague, now in its third edition, "One with the Eternal," by the Rev. Edgar Daplyn, a book which seeks to refresh the reader "with a new illumination of life, with a brighter hope for its future," are typical of an enterprise which never seeks to compete with the grandiloquence of trade circulars, but suggests by its very name an atmosphere of serenity and good taste.

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KING GEORGE has accepted a copy of Dr. Rayner Storr's Concordance to the *De Imitatione Christi*, published by Mr. Henry Frowde, and His Majesty's best thanks for this interesting work have been forwarded to the author.

"THE Soul of the World," a Christmas Mystery Play, by Mrs. Percy Dearmer, will be published by Messrs. Mowbray this month. We understand that the play is to be performed at the Great Hall, Imperial Institute, by permission of the University of London, on December 1, 2, 8, and 9, at three o'clock. Mr. Martin Shaw has composed the music, and several well-known actors and actresses, including Miss Lilian Braithwaite, Miss Florence Farr, and Mr. James Hearn, will take part in the performances.

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MESSRS. MOWBRAY also announce "Duty and Conscience," addresses given at a parochial retreat by Dr. King, late Bishop of Lincoln; and "The Psalter in Latin and English" (Prayer Book version) with an introduction by the Bishop of Ossory.

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THE Life and Work of Romesh Chunder Dutt, by Mr. J. N. Gupta, I.S.C., has just been published by Messrs. J. M. Dent. It contains the record of a distinguished career in Government service and literature, and throws much light upon the influences which have gone to the making of modern India.

#### PUBLICATIONS RECEIVED.

MESSRS. G. ALLEN & Co.:—The Russells of Birmingham: S. H. Jeyes. 12s. 6d. net.

MESSRS. HODDER & STOUGHTON:—The Epistles to the Corinthians: John E. MacFadyen, D.D. 6s. Other Sheep: Harold Begbie. 6s. The Life of Dr. Arthur Jackson of Manchuria: Alfred J. Costain. 2s. net. In Patria, J. S. Carroll, D.D. 10s. 6d. net. Studies of St. Paul and his Gospel: A. E. Garvie, D.D. 6s. net.

MR. LEE WARNER:—The Life of St. Bernardino of Siena: Thoreau-Dangin and Von Hugel. 10s. 6d. net. The Dialogues of St. Gregory: edited by Edmund Gardner. 10s. 6d. net.

MESSRS. LONGMAN & Co.:—Sociology applied to Practical Politics: J. Beattie Crozier. 9s. net. The Prevention of Destitution: Sidney and Beatrice Webb. 6s. net.

MESSRS. MACMILLAN & Co.:—Unemployment: Seebohm Rowntree and Lasker. 5s. net.

MESSRS. METHUEN & Co.:—Death: Maurice Maeterlinck. 3s. 6d. net. Maurice Maeterlinck: Edward Thomas. 5s.

MESSRS. SIMPKIN, MARSHALL & Co.:—A Little Book of Effort: Frederick J. Cross. 1s. net.

MESSRS. VON VEIT & Co. (Leipzig):—Können wir noch Christen Sein? : Rudolf Eucken. 3 m. 60 pf.

MESSRS. WILLIAMS & NORGATE:—The King to his People. 5s. The Religious Experience of St. Paul: Percy Gardner, Litt.D., F.B.A. 5s. net.

THE CAMBRIDGE UNIVERSITY PRESS:—The Journal of George Fox: Norman Penney, F.S.A. 2 vols. 21s. net.

#### MISCELLANEOUS.

The Peacemaker, November; The Harvard Theological Review, October.

THE Presidential Address to the Philosophical Society at University College, London, will be delivered on Monday, Nov. 13, at 8 o'clock, by Professor G. Dawes Hicks, Litt.D. His subject will be "Some Reflections on Professor Bergson's Conception of Nature and Mind." Visitors are invited.

## FOR THE CHILDREN.

### THE LAND OF THE SPITEFUL SHEPHERDS.

THERE was once an Arab chief named Isaac. As is the manner with Arabs, although he became very rich he never had any money. I doubt whether he ever saw any. His money, in fact, ran on four legs, and instead of having a man's head stamped on it, some of it had the head of a sheep, some of a goat, some of a cow or a bull, some had the image of an ass, and there was some with the figure of a camel with a hump on its back. A camel, in fact, was his riding-horse, or, if you will, his motor-car. Isaac's father Abraham had been a very great chief, or sheik, as they called him. (You pronounce the word "shake.") When he died his son became Sheikh in his place, and inherited all his father's possessions, which consisted not of money or houses or estates, but of great flocks and herds of the animals I have mentioned, and slaves to look after them. These slaves or servants were fairly well treated, only they were not free to do what they liked, or go where they would. They were always under their master's will. An Arab chief, such as Isaac, is really a large cattle and sheep farmer, and as his flocks and herds become very numerous, and as the scorching sun dries up the pasturage, he has to change his quarters now and again, especially between the summer and the winter. Like the herring fishers who follow the shoals of fishes from point to point round our coast, he is almost always on the move in search of grass and water. Water is priceless to him; his pilgrimage is guided not by light-houses or beacons, but by springs and wells. Now Abraham had had a number of wells dug in places convenient for pasturing his flocks, but as soon as he was dead the country people, who were not quite of the same race as he—he was like an English farmer living in Wales—and were always jealous of him as a prosperous foreigner, rolled great chunks of rock up to the mouths of the wells, and tumbled them in and choked them. That was an idiotic thing to do, and I never knew anything done in spite that was not idiotic; for the stupid country bumpkins thus deprived themselves as well as their travelling neighbours of the water. So it came about that when Sheikh Isaac, together with his clan and his creatures, came on the annual grazing pilgrimage along the track he knew so well from a boy, he found the fountains all stopped up, and had to set his men to work to clean them out. He pitched his camp of black, smoke-begrimed tents, and stayed there awhile until his animals had eaten up every blade of grass in the neighbourhood. Then he thought it was high time to move on to fresh fields and pastures new. As the winter was approaching he trekked south; in summer he trekked north. Now the movement of a host such as his could not be effected without observation. Although there was no proper road—for there were no roads anywhere until the Romans started making them, and so deserved our eternal gratitude—only a track across the open



country, the dry soil rose in clouds of dust from the animals' hoofs, which were, of course, four times as many as they, and nearly choked the poor slaves, who had to walk along with bare brown feet, and drive them. And whenever there was a halt or a start, or a ram or a billy-goat bolted, there was such howling and waving of sticks and arms and gleaming of black eyes and white teeth as you never heard or saw; and when the cows wanted milking and the sheep and the rest of the creatures were hungry there was a pandemonium of noises like when all the companies of Boy Scouts at the Windsor Review greeted the King with all the different animal cries which are their distinctive call notes. How blessed, then, after all the bleating and lowing and swelter and dust to arrive toward evening at some green, or at least greenish, valley, with a cluster of trees beside which the tents could be pitched! But there is not a sign of water. This was a circumstance common enough, so the chief gave orders for a well to be dug at once at the bottom of the valley, where water would probably be found at no great depth. So the slaves came up with their picks and shovels—poor tools they were compared with ours—and began their long and difficult job. For you cannot dig a well in half an hour, however shallow it be. Hour after hour they toiled on, stopped again and again by a great boulder that no one could move, and of course they had no dynamite for blasting, which makes short work of such obstacles nowadays. Meanwhile the thirsty host stood round in groups, waiting with dull, tired patience for water. The camel boys squatted on the ground close to their charges, so as to be in the shade cast by the camel's hump. But before nightfall the diggers struck water, just oozing through the rocky crevices. Working with redoubled zeal, they threw out sand and stones until there was a yellowy-brown pool deep enough for a small boy to bathe in. It was good enough for the animals to drink. For the people there would be abundance of milk. So they settled down, intending to remain there for some weeks at least. But not many days had passed when the envious shepherds of the country paid them a visit and began wrangling with Sheikh Isaac's herdsmen, and calling them robbers who were stealing water that was theirs. This Isaac's men denied, and so there was hot disputing. The next day they returned in greater numbers, emboldened in their claims and uttering insolent threats. That night the Sheikh, who was a man of peace who would in no wise contend with his neighbours, how churlish soever they might be to him, resolved to strike camp and continue the march. Before leaving the well which had been dug with toil, he named it the "Well of Strife." At the same time he forbade his men to quarrel with their rivals, or to return their insults in future. On the second day a fresh spot suitable for a bivouac was found, but again no water. So a second time a well was sunk, but to no better issue. Once more the jealous shepherds, greedy to get the water without the trouble of finding it, were down upon them in an angry mob. They cursed Isaac and his clan by Dagon, their god of fishes, wishing, I suppose,

that their god would choke them with fish bones. They cursed them by Beelzebub, the god of flies, hoping they would be pestered by mosquitoes. But to all this blather Isaac and his drovers answered not a word. They stood still like a group of swarthy statues, until their persecutors rode off again. It was a fine conquest. But Isaac, too tranquil-minded to give occasion for quarrelling and too noble to take advantage of any against their will, once more ordered the long procession to get under way. No sooner had the sun dipped than the stars came out. Then said Isaac, "This well shall henceforth be called the 'Well of Hatred.'" Not "Strife" this time, because it takes two to enter into a quarrel. So all the flocks and herds, all the men, women and children, together with Isaac's own wife and his two boys, passed on before him and away southward through the cool hours of the night under the star-spangled sky. At the next halt they remained unmolested, and when some weeks later Isaac stood on the crown of a low hill from which he had been surveying his flocks on the surrounding slopes, and now turned to the west and gazed over the wide level plain to the Mediterranean and watched the red sun sink in the waters, he felt very happy and grateful. The flocks were gathering round the well to be watered. The opportunity had come to name it. "This is the Well of R om," said he, "for there is space and liberty here without let or hindrance. Praise be to God, who will now give us prosperity."

Thus it proved, for years after, during which Isaac had journeyed far and back again, he found himself once more on the borders of the land of the spiteful shepherds. There was still the eternal need of water. So the diggers set to work, but before they could discover a spring all eyes were turned to the north-west, from which direction they were surprised to see a large troop of horsemen galloping towards them in a cloud of dust. When they drew rein immediately in front of the Sheikh's tent, every man holding a long spear in his hand, the camp was thrown into a state of consternation, which was not modified when it was made known that the two riders in front were the King of the Philistines—the country of the spiteful shepherds—and his chief captain Phicol. Were the peaceful Bedouins to be driven off their ground again, and perhaps suffer the loss of some of their flocks at the hands of soldiers? No. The King has dismounted. The stately Sheikh bows low before him and the courtesy is returned by the King. Then follow talk and explanation. The troop has not come to interfere but to greet. Years have passed, during which Isaac has grown wealthy and powerful. Better, he has won respect and reverence. He is known as the "Well-digger," and as the "Peaceful Sheikh." The King has heard much of him, and is anxious to know and greet him as a friend. Fear gives way to rejoicing. A great feast is prepared of mutton and kids' flesh, and cheese and flat biscuit bread and sour milk, and while Isaac and his visitors are enjoying these nice things together, one of the diggers comes running up to the tent with the message that they have found water. That was all

that was needed to make the settlement happy. Isaac had not to think long for the right name for this well. It was to be the "Well of the Pledge," because he and the King pledged friendship beside it. So it was said that he who found only bitter waters at the beginning found sweet waters at the end.

H. M. LIVENS.

## MEETINGS AND SOCIETIES

### BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

#### COLONIAL AND FOREIGN WORK.

At the meeting of the Council of the British and Foreign Unitarian Association held on October 30, the following interesting report of Colonial and Foreign work was presented:—

The last report to the Council related to the circumstances under which the Rev. W. G. Tarrant came to visit South Africa. Mr. Tarrant's visit occupied about five months. During his sojourn abroad he spent some time in Cape Town with the Rev. R. Balmforth's congregation, while Mr. Balmforth made preliminary visits to Johannesburg and Pretoria. Mr. Tarrant preached and lectured at Cape Town, Wynburg, Pretoria, Port Elizabeth, and Johannesburg. At Wynburg, which is in the neighbourhood of Cape Town, Mr. Balmforth hopes to conduct occasional services. At Port Elizabeth, which Mr. Tarrant visited on his return journey from Johannesburg, the response was most satisfactory and assurances were given that if a minister were found a Unitarian church could be successfully established in a short time. Pretoria, which was visited from Johannesburg, did not give promise of any satisfactory results, and so Mr. Tarrant concentrated his energies on Johannesburg. His reports of the work in this town were so encouraging that the Committee of the Association, with a view to giving effect to his recommendations, resolved that steps should be taken for discovering a suitable minister for the new movement. The result of these inquiries was the appointment of the Rev. C. Coverdale Sharpe, then of Longsight, who accepted the invitation of the congregation, and left England on October 7 for Johannesburg, where it was expected he would arrive in time to begin his ministry there yesterday, October 29. The Johannesburg people made themselves responsible for finding £350 in subscriptions; the offertories are expected to yield about £3 a Sunday, so that the church anticipates an income of £500. The hire of buildings, advertising, and other expenses will absorb about £200, leaving £300 available for the salary of the minister. The Association made itself responsible for the expenses of Mr. Sharpe's journey, and the provision of the hymn books and other literature for the new church. It is most gratifying to find a newly formed congregation prepared to do so much for themselves.

Mr. Tarrant, on his return, was welcomed at a gathering in Essex Hall, on July 25.



He delivered an address full of interesting particulars of the new movement, confirming the Committee in their opinion that the prospect was sufficiently hopeful to justify the appointment of a minister. The progress of Mr. Sharpe's efforts will now be followed with keen interest, and with the earnest hope that a strong and helpful Unitarian Church may be established in Johannesburg.

During Mr. Tarrant's absence, his pulpit at Wandsworth was occupied by brother ministers, to whom, as well as to the congregation at Wandsworth for their public spirit in setting their pastor free for this special mission, the thanks of the Committee have been conveyed. To Mr. Tarrant himself the gratitude of the whole denomination is due for his admirable work in South Africa.

#### *Canada.*

The Missionary Agent of the two Associations, the Rev. F. W. Pratt, is actively at work in Western Canada. He himself is settled at present at Calgary, Alberta, where efforts are being made to establish a permanent congregation. When this has been accomplished, Mr. Pratt will move on to some other promising district, meanwhile superintending the missionary work that is being carried on in other parts. At Vancouver, where Mr. Pratt has had the assistance of a devoted layman, Mr. A. J. Pineo, the cause has made very considerable progress, and Mr. Pineo's pioneer work has now been handed over to the Rev. M. R. Scott, who after three months' successful work in Winnipeg settled in Vancouver in October. The movement at Victoria is making gratifying progress, and the Rev. Sidney E. Lindridge has been appointed minister, the American Unitarian Association making a substantial grant towards the salary.

#### *Australia and New Zealand.*

The Rev. William Wooding and Mrs. Wooding left England on October 13 for an extended tour in Australia and New Zealand, during which they will pay a series of visits on behalf of the Association, and convey greetings to the churches. Adelaide, Melbourne, Hobart (Tasmania), Timaru, Wellington, and Auckland in New Zealand, and Sydney on the return journey, are the places at which Mr. Wooding will preach and lecture, and also meet the committees and friends of these churches at social gatherings.

A reference was made in the last report to the interest excited by the theological opinions of the Rev. Douglas Price, who has since been in England. Some lectures for which the Association made a special grant were delivered by the Rev. G. T. Walters (whose own church, at Sydney, is reported to be in a more prosperous condition than for several years past). The meetings and services proved a great success, and negotiations were opened with Mr. Price who has since accepted an invitation to become minister of a Church of the Liberal Faith in Brisbane. Mr. Price left for Australia on October 13.

At Melbourne the Rev. F. Sinclair terminated his ministry somewhat unexpectedly, and the congregation is at present in the temporary charge of Mr.

Charles Read, who formerly was engaged as lay-worker at the Rhyl-street Mission in London. The Rev. Wilfrid Harris has visited the church and reports most favourably as to the unity and hopefulness of the congregation.

Encouraging news recently came from Auckland, where the congregation have formed a Missionary society that is to carry the Unitarian gospel far and wide in New Zealand. The mission that the Rev. R. J. Hall projected should by this time be at work, and the scheme has been very enthusiastically taken up by his own people.

The movement at Timaru has had an interesting history. It began through a correspondence between the Rev. J. H. G. Chapple, then a Presbyterian minister, and the Association in London. Subsequently Mr. Chapple, owing to his changed theological convictions, resigned his charge, and accepted an appointment as public librarian in Timaru. There he devoted his Sundays to the establishment of a Unitarian movement in the town; and his daughter organised a Sunday school. In due course a congregation was established, and has now 100 members. The hall in which the services are held is frequently overcrowded on Sunday evenings. Mr. George Wells, the secretary of the congregation, fully impressed with the value of our Unitarian principles and faith, has purchased land for a church at a cost of £750, and has added a contribution of £450 towards the erection of the church. News is now to hand that the congregation are hoping to have the new building ready in time for Mr. and Mrs. Wooding to perform the opening ceremony on the occasion of their visit.

At Hobart, Tasmania, the services for several years had been conducted by two earnest laymen. The withdrawal of one of these, however, has had the effect of making the work too great a burden for one man. Mr. Lovell, one of the government inspectors of schools, at present takes the services as often as his professional engagements will allow. It is hoped that, as the result of a conference with Mr. Wooding, it may be possible to devise new means of advancing the work of the congregation.

#### *Italy.*

An interesting work is being carried on in Italy by Mr. G. Conte, formerly a Methodist minister, who, for some time past, has been in communication with the Unitarian Associations in America and England as to the possibilities for Unitarian missionary work in Italy. Dr. Wendte, having had an opportunity of meeting Mr. Conte, was able to confirm the impression conveyed to the Committee, and the result was that a grant was made by the Committee in order to cover Mr. Conte's travelling expenses, and to assist him in organising such sympathisers with liberal religious views as he might find. The American Unitarian Association on their part guaranteed him a small salary for a year. Mr. Conte's reports of his meetings are full of interest, and the very mention of places like Milan, Venice, Florence, Rome, and Palermo, where meetings have been held, opens a new world to the imagination of those who remember Socinus.

But it is not only in Italy that people are found responsive to the presentation of Unitarian principles. To the information which it is usual to include about India, Japan, Hungary, and the countries of Europe that usually appear in the annual reports of the Association, and from which most interesting communications have been received during the period covered by the present report, the names of new lands and new provinces require to be added. A Unitarian Association has been formed in Bulgaria; inquiries came from Turkey about the possibilities of theological training for a student; from Denmark, where, of course, we have many friends, comes the story of a great ferment through the preaching of Pastor Rasmussen; from Iceland Mr. Jochumssen bears testimony to growing liberality, with inquiries of orthodox dignitaries; from Germany the branding with the mark of heresy of Pastor Jatho, of Cologne, are indicative of a stirring in the hearts of men and peoples that some among us believe foreshadow that world movement to which the International Congresses are gradually giving coherence and articulation. Dr. Wendte, the organising secretary of that splendid movement which owes its origin to the two Unitarian Associations, is in Europe formulating plans for the next Congress in Paris in 1915, and the committee has sent its commendations as well as the goodwill it bears him personally in his efforts to promote international religious sympathy and goodwill. Dr. Wendte is deeply impressed with the gathering strength of this movement, and to promote the fraternity that should mark its aims and work, he suggests that the Unitarians in Britain, America, and Hungary should form a Foreign Unitarian Missionary Association that would be able effectively to link together the groups of churches and scattered communities throughout the world to whom fraternity, as any church that has endured persecution must always know, is so essential. Fraternity is the practical expression of the highest religious sentiment of love, and all that tends to promote it, whether at home or abroad, receives the sympathetic support of the committee.

#### FINANCE.

The income for the nine months ending September 30, 1911, excluding special funds which appear on both sides of the account, amounted to £4,669 8s. 7d. Subscriptions yielded £2,288 6s., collections £184 9s. 1d., dividends £1,123 1s. 10d., Van Mission £480 18s. 6d., Book-Room sales £508 13s. 2d., miscellaneous £84. The expenditure during the same period was £4,773 9s. 8d. Home Mission work £1,560 10s. 7d., Colonial and Foreign, £927 1s. 7d., Van Mission £652 19s. 1d., Book Department £742 10s. 9d., salaries and wages £655 13s., printing, stationery, postages, rent, anniversary meetings, &c., £234 14s. 8d. This account shows a deficit of £103 1s. 1d., which has been met from the balance carried over from the year 1910.

There has been a considerable reduction in the amount received in subscriptions, owing to deaths and discontinuance of the payment of several large sums pro-



mitted for a definite period under special conditions.

A legacy of £1,000 has been received from the executors of the late Mr. T. W. Kenward, of St. Leonards, the income from the investment of which sum has to be devoted to the Unitarian Chapel at Hastings, so long as services are continued there.

"Association Sunday" is fixed, as usual, for the third Sunday in November (19th), or, if this date prove inconvenient, on another date. In 1910, two hundred and thirty-three congregations contributed £493, a smaller number and amount than on several previous years. It is hoped that this year the number and the amount will be increased.

### MR. CAMPBELL AND DR. FORSYTH.

THE Rev. J. M. Lloyd Thomas writes as follows in the High Pavement Chapel Chronicle for November:—Many people have been much perturbed by the "Nottingham Reconciliation." Who capitulated to whom? Did Dr. Forsyth by pre-arrangement dictate the terms of surrender, and did Mr. Campbell consent publicly to toe the line? The truth will "out" some day, and we fancy when the whole story is told it will be found that Dr. R. F. Horton had something to do with the conditions of peace. What must be remembered is that Mr. Campbell has insisted all along, and repeated on the platform, that he has not changed his views, and was not going to pretend that he had. What is not so well known is that terms used by him were *carefully quoted* from sermons preached since the New Theology outbreak, though the fact that they were quotations was not mentioned. It cannot, therefore, be said that Mr. Campbell said anything fresh or new to justify Dr. Forsyth in hailing this utterance as some momentous revelation of his opponent's orthodoxy. Now, however, Dr. Forsyth writes to the *British Weekly* and labours hard to extract more from Mr. Campbell's statement than I think Mr. Campbell himself ever put into it. Mr. Campbell said, "I worship Jesus." Many a modern Unitarian would say the same—that is, he gives to Jesus the *hero-worship* of a full-hearted veneration. The old Socinian and Unitarian also prayed to Jesus, even as Mr. Campbell does, and as Roman Catholics pray to Mary and the Saints, whom they do not regard as God. Now, however, Dr. Forsyth says that Mr. Campbell "gives to Jesus what no created soul can give to any creature." Who told Dr. Forsyth this? Has he had Mr. Campbell's consent to this dogmatic interpretation? In the marriage service of the Church of England the bridegroom says, "With this ring I thee wed, with my body I thee worship." Is this, too, what no created soul can give to any creature? Mr. Campbell said "worship," but I imagine he meant pretty much what Robertson of Brighton said of Channing: "If the lowliest reverence and the most enthusiastic love constitute adoration, Dr. Channing worshipped Christ." Then, again, Dr. Forsyth says (by what authority?) that Mr. Campbell "shows that such worship is much more than the

invocation of a Saint by adding that he gives his sinful soul for ever to Jesus (*i.e.*, makes a committal which a redeeming God alone can claim)." Again I should like to have Mr. Campbell's comment on this. Roman Catholics, I fancy, commit themselves for ever to the guardianship of their patron Saint, whom they do not dream of regarding as a "redeeming God." Why should not Mr. Campbell, or any Unitarian, commit himself for ever to the Leadership and Saviourhood of Jesus? As a matter of fact, I am quite prepared, as a Unitarian, to say quite humbly and sincerely that I myself do so—but I should object to anyone seizing upon a statement of my emotional attitude and religious loyalty to Jesus and explicating a dogmatic Christology out of it. After all, that is the worst element in the whole of this rather theatrical and unreal reconciliation—namely, that Congregationalism represents itself to the world as being no longer a Free Church, but a close corporation which you may not enter except with a shibboleth in your hand to which Dr. Forsyth has attached his imprimatur. Frankly, I regret that Mr. Campbell lent himself to the arrangement, though I think that the Congregational Union has surrendered to him rather than he to them. It remains to be seen whether the Captain of the New Theology will leave his crew behind him, or whether the official ban is removed from them also. I hope, for the sake of Mr. Campbell's reputation, that he will accept no favours for himself which are not to be extended also to all his less distinguished followers, who stuck to him through thick and thin.

### SIR OLIVER LODGE ON SUNDAY SCHOOL TEACHING.

A CONFERENCE was held at Carr's-lane Chapel, Birmingham, on November 2, in connection with the Sunday School Teachers' Forward Movement. Sir G. H. Kenrick presided, supported, among others, by Sir Oliver Lodge, the Rev. A. T. Guttery, the Rev. J. G. Tasker, and Mr. Marion Lawrance (leader of the Sunday School Movement in America). We are indebted to the *Birmingham Daily Post* for an excellent report of the proceedings, of which we give a summary.

The Chairman, in the course of his address, said that it was a delight to think they had a meeting of Sunday-school teachers who knew nothing of sectarian divisions. He did not believe in the complaint made by many that the present was a time when religion was on the wane. He admitted that the attendance of people in churches and chapels was on the wane, but he liked to think that whatever had been lost—if anything had been lost—in the churches had been more than made up in the Sunday schools. He ventured to think that was true in Birmingham. When he looked round and saw the number of buildings which were tenanted as Sunday schools, the number of Sunday schools that were the creation, not of one, but a great number of individuals, and when he reflected that each Sunday school really represented an incalculable amount of self-sacrificing work, he was full of hope as to the future of the race. Above

all, he was delighted to think that was the offspring of purely voluntary organisations, and that in these days, when so much was said about the necessity for the State to do this and that, he could be in the presence of a number of people who called on the State to give them no aid, but were well satisfied with the results of their own labour.

Sir Oliver Lodge referred to the classes for Sunday-school teachers held at the University under the direction of Mr. Roscoe, and to the feeling expressed by Mr. Paxton that they should be held continuously and not spasmodically. He wished success to Mr. Paxton in his efforts in this direction, and felt sure Sir George Kenrick, as a member of the Council, would bring the question before the highest authority of the University, who would see that such classes, if possible, should be organised. "What I feel very clearly and distinctly about," went on Sir Oliver, "is that the subject matter with which the Sunday-school teacher has to deal is the greatest and most magnificent of all, for I understand religion to be not a narrow thing. There is no real distinction between secular and sacred. God is not absent from any part of the universe. Now I take it we have to initiate children into a knowledge of the universe, into some inkling of the great discoveries which have been revealed to us—discoveries which have been made in natural knowledge in every kind of walk. It is impossible for any one teacher to know much of it. The more you know, the more you will be surprised at its magnitude and majesty, and the more you will see why children born at this period of human history should have some benefit from the accumulation of learning and wisdom which we have inherited from the past, and which is constantly being increased. It is their right to know something of it, and if you can instil some of that into their minds it will enlarge life for them, widen their whole horizon—it will be for them an enhancement of the value of living beyond the value of all price. Existence! It is an extraordinary privilege, an extraordinary responsibility. They should realise the value of existence, a thing which never ceases, which having once begun goes on for all eternity, a thing of which none can imagine the outcome. That is the subject which is dealt with in various modes and ways. There was a time when a great deal of this knowledge was thought to be hostile to religion. People did not seem to be able to unify it. That was because things were coming to be known so fast in the nineteenth century that we had a fit of indigestion and did not assimilate them properly." This fast-accumulating knowledge was regarded, he added, as though it formed the pieces of two distinct puzzle maps. That was not so. The pieces formed one map, and now they had nearly all been fitted together in that map. The map was not quite complete, but the time was coming when it would be, and then it would form one great and harmonious whole.

Mr. Marion Lawrance spoke on the practical aspects of Sunday-school teaching, and the Rev. A. T. Guttery contributed a forceful address on the qualities required in a teacher.



## THE "IDEAL SCHOOL."

THE following letter by Mr. H. Lang Jones, M.A., Headmaster of Willaston School, appeared in the *Westminster Gazette* on Tuesday as a contribution to the discussion on the relative advantages of Boarding and Day Schools:—

As the views of headmasters on this question are doubtless based on experience, it may be of interest to have an expression of opinion from a school which is probably younger and smaller than the generality of those included under the head of "Public Schools." Ours is a boarding-school. It has ideals; but it is not itself an ideal school—if it were thought to be so, the only inference could be that its ideals were not high enough—an ideal must be always just out of reach.

Our object is the same as that of other schools—namely, to train boys to be citizens; and the keynote of citizenship lies, I take it, in the word "service." It is the duty of every man to get the best out of himself, that he may fill a worthy place in the community to which he belongs. Now a boy can far better learn the meaning of "service" if he can give his whole attention to the institution that undertakes to teach him, than if it is divided between that and another life elsewhere—in other words, that he will be better off at a boarding than at a day school.

Family life, at its best, has certain advantages to offer which school life cannot; but the balance must be, I am satisfied, largely in favour of the school (and we must not forget that the family has its innings for more than three months out of the twelve). In the case of a day school the inevitable distractions of home life undoubtedly cause a very great deal of wastage, not only of time, but, what is far more important, of attention.

On the other hand, "barrack life" is not a necessity in a boarding school—nor are its attendant evils. They should and can be avoided. Bad morals can probably do more harm in a boarding-school than in a day-school; but it is even more true that a high tone is far more easily diffused in the former than in the latter.

In a boarding-school, again, it is not difficult to make a boy feel that what he does *matters*—that every one is indispensable, as filling his allotted place in the society to which he belongs; in the day-school this cannot be done to anything like the same extent, simply because it is obvious to the boy that he is not indispensable, and half the time the school does not know what he is doing. It is not inside the class-room, but in the multifarious occupations outside, that the most valuable part of the training takes place, and much of this the day-boy must of necessity lose.

Most of all, Sunday should be an integral part of every week in a boy's life at school, and its ministrations be the necessary complement to the experience of the days that precede and follow it. The fact that this must be altogether omitted from the day-boy's life, as part of his definitively school career, would alone convince me that it is in the boarding-school—though I say advisedly the *small* boarding-school—that the nearest approximation to the ideal is to be sought.

## THE SOCIAL MOVEMENT.

## HEALTH FOR THE SCHOOL CHILD.

THE November number of *The Crusade* (the organ of the National Committee for the Prevention of Destitution) has a most interesting and valuable supplement dealing with the health of school children. The National Committee, besides working for preventive legislation, proposes to devote some part of its time and energy to definite local constructive work on the lines of the principles which it advocates. The first effort of this kind is to be a campaign on behalf of children's care committees, school clinics, and open-air schools, all of which are already in existence and successfully at work somewhere, and all of which in the opinion of the Committee ought to be in existence everywhere. The need for them has already been established beyond dispute, and, as a matter of fact, representatives of nearly all parties and ways of thinking are in favour of them. As the idea is to arouse local interest and to establish local agencies, the first step will obviously be to collect accurate information with regard to local conditions and possibilities. These general directions are followed by a series of admirable papers by competent writers on specific methods of action—"The Doctor in the School," "The Duties of a Care Committee," "Why School Clinics are Needed." Perhaps the most interesting and informing article is that on "The Open-air Movement," by Mr. Arthur Greenwood, which describes the working and cost of open-air schools, holiday camps, country, sea-side and vacation schools already in successful operation. We hope the Committee will also endeavour to secure more workers for the care committees and clinics already established.

## A BOYS' REPUBLIC.

The *Manchester Guardian* of Monday last describes an experiment in the reform of boy delinquents which is about to be made by Mr. George Montagu on the lines of the George Junior Republic in New York. "The principle of self-government by a whole youthful community was working out there with splendid effect, in spite of the fact that the members were mainly recruited from the courts and reformatories, or were introduced on the recommendation of probation officers. Both boys and girls who entered this community were often admittedly 'tough customers,' ne'er-do-wells, or hooligans, yet when they left they had become young persons with a sense of responsibility and a standard of citizenship." Mr. Montagu's scheme, which will take definite shape next spring, is not to be a mere servile imitation of the American model, but an adaptation to English standards and needs. For the information of any who may not have heard of this interesting and successful American experiment a further quotation from the *Manchester Guardian* article may be added: "The Republic now numbers 100 boys and 50 girls, who are housed in 10 cottages, six inhabited by the boys and four by the girls. The other buildings of the Republic are the chapel, the courthouse, the gaol,

the hospital, the school-house, the store office and bank, the farm buildings, a bakery, laundry, plumbing and furniture shops, and a smithy. Ample opportunity is afforded to learn the various trades, choice of entry being left to each individual. The working day is nine hours, and the time allotted is about equally divided between school and other work, the school being attended in 'shifts.' Each individual is a wage earner, but payment is only made provided that both occupation and school work are satisfactorily done. The government is entirely in the hands of young citizens, who have the power even to sentence an offender to gaol. The master or superintendent is there to consult, advise, and guide. It is found that this complete measure of responsibility awakens responsibility in the individual, and when to this is added the opportunity for wage-earning in proportion to the quality of the work performed, a complete sense of citizenship is acquired."

Mr. Montagu proposes to start a lecture campaign on the subject, and will speak at the annual meeting of the Penal Reform League on December 8.

## NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

**Blackfriars Mission and Stamford-street Chapel.**—The 68th anniversary of the Sunday school was celebrated on Sunday, November 5, at the morning and evening services, when good congregations attended. In the evening selections from Frederic James' cantata, "Jesus at Capernaum," were rendered by a choir of scholars and adult friends, the service being conducted by the Rev. W. Copeland Bowie, a former minister of the church. At the close of the service several Bibles and Hymnals were presented to those Sunday school scholars who had recently attained the age of seventeen.

**Chichester: Death of the Rev. A. J. Marchant.**—We deeply regret to have to record the death of the Rev. A. J. Marchant. Comparatively recently Mr. Marchant removed from Deptford to Chichester, where he succeeded the late Rev. C. A. Hoddinott. He belonged to the small group of General Baptist churches, and was a prominent member of the General Baptist Assembly. We hope to make some further reference next week.

**Hampstead: Rosslyn Hill Chapel.**—A meeting of the Rosslyn-hill Chapel Women's Union was held on November 2, when Dr. Jane Walker gave an interesting address on sanatorium treatment for consumption, especially with reference to its importance for children. Sanatorium treatment she described as the modern method for treating tuberculous cases, and pointed out the difficulties which make it almost impossible to carry out such treatment in an ordinary home. Sanatorium life is in itself educational. At home lack of appetite is considered quite enough reason for a régime of unsuitable and insufficient food, itself a cause of the disease, and the first cardinal lesson learnt is the necessity of three square meals of right but



not necessarily expensive food. The methods of a fresh air life are easy to inculcate, but after that there are still two lessons for the patient to learn, rest and well-applied work. Rest must always form an important part of treatment; but when the patient is fit for it exercise and work under most careful supervision bring not only improved health, but a brighter outlook and hope for the future. The sanatorium, then, is a school, and its teaching must be a powerful influence in the homes to which its scholars return. Children are in many ways easier to treat than adults. They are not depressed by illness, education can continue, and, instead of needing incitement to activity, they are apt to do too much, and the hard lesson of leading a quiet but happy life can be more easily learnt under the discipline of a home where such a life is the rule and not the exception than elsewhere. The Report for 1910 of the Medical Officers of Education, just published, deplores the lack of accommodation; 1 per cent. of the six million children of school age are tuberculous in some way, and for these sixty thousand children needing special care there are only 330 beds available. The Rev. E. C. Bedford then gave a brief account of the growth of the Children's Sanatorium for Phthisis, near Holt, Norfolk, founded by Miss Rumball, who by thirty years' work in the hospitals had learnt the inadequacy of any hospital treatment for such cases. Situate among the pine woods it has now, after five years, accommodation for twenty little patients, who lead a healthy, happy life there. But more is needed, and, thanks to a generous gift of £5,000 from Mr. Otto Beit, the committee are able to begin a new building with forty-four beds, which will be opened free of debt. Increased cost of maintenance must follow, and the committee appeal to a wider circle for support in their effort to fight this scourge of our country. Subscriptions and donations will be gratefully received by the hon. secretary at 68, Denison House, Vauxhall Bridge-road. Questions followed, which were answered by both speakers and by Miss Rumball, the matron of the home, and a cordial vote of thanks to them closed the meeting.

**Ilford.**—Very successful anniversary services were held at the Ilford Unitarian Church on Sunday, October 29. In the morning the Rev. A. H. Biggs, the minister, preached on "Things New and Old," and in the evening Dr. Foat preached to a large congregation which completely filled the building. Since Mr. Biggs settled at Ilford there have been many signs of growing life and activity in the church, and all the societies connected with it are doing good work. A sale of work will be held on Dec. 9 in aid of the church funds, and the ladies of the congregation will be glad to receive gifts from friends at a distance.

**Leeds: Mill Hill Chapel.**—At the special request of the Lord Mayor, collections were taken on Sunday, November 5, at the places of worship in the city in aid of the local King Edward Memorial Fund, the object of which is to raise £150,000 for the improvement and extension of the Leeds General Infirmary. The Rev. C. Hargrove preached in the morning at Mill Hill Chapel, and the Rev. Lucking Tavener (Aberdeen) at night. Mr. Hargrove referred to the late King's well-known interest in the work of hospitals, and said the proposed memorial was the best that could be devised, far better than any statue which would be disfigured by the smoke of the city, and which might, in course of time attract so little attention that the inhabitants would forget whom it represented. The wealthy members of the congregation had done their share, having contributed £20,000 out of the £106,000 subscribed so far; it remained for others associated with the chapel to do theirs. The collections for the day amounted to £26 14s., a sum which will be augmented when those who were prevented from attending by the very

inclement weather have sent in their contributions.

**Newbury: The late Mr. H. E. Edwell.**—At Newbury, on the 2nd inst., there passed away the father of the congregation of the Waterside Chapel, Newbury, in the 89th year of his age. He was for many years the secretary of the church, and the oldest trustee and member at his death. He was a native of Wallingford, in North Berks., and came of a sturdy independent stock. His father was practically driven out of Wallingford for adherence to political opinions, but they were part of his religion; he defied the threatenings of the intolerant, and strong in faith like Abraham he went out. Henry Edwin was then a boy, but early imbibed strong progressive ideas which led him to seek a free, untrammelled form of religion; this he found in Unitarianism. After serving his apprenticeship he went to London for experience and extended knowledge in his trade, and whilst labouring there attached himself to South-place Chapel during the ministry of the Rev. W. J. Fox, for whom he had a great esteem and respect. Returning to Newbury in 1855 he took over his father's business (ironmonger and smith) and made it one of the leading firms in the town. He has been connected with the Newbury congregation ever since, and was always its trusted friend and counsellor, and even when years brought infirmity and ill-health he evinced the keenest interest in all that concerned its life. He was consulted before anything of importance was done, and his judgment was generally relied upon. He was not an active public man, but his advice was almost invariably sought and given on public matters, and he was looked upon as a leader of opinion in local affairs. He retained his faculties to the last, and passed away peacefully. He was buried in the Newbury cemetery on Monday, November 6, the service being conducted by the Rev. R. Newell, who referred on Sunday evening to the loss the church had sustained in his death.

**Nottingham: High Pavement Chapel.**—The Rev. J. M. Lloyd Thomas takes the opportunity in the current High Pavement Chapel Chronicle, of congratulating his congregation on the healthy and flourishing condition of the institutions connected with the church, the generosity and enthusiasm which have added to its beauty and comfort, and the hopeful prospect which he is able to hold out to them after a ministry of more than eleven years. He deprecates the habit of never saying a good word for each other lest they should be guilty of self-glorification, and unhesitatingly declares that he has never been so cheerful and optimistic about his congregation in the whole course of his ministry. "I remember that we have more than held our own," he says, "through all the general slump in churches. It may be added that in recent years we have also experienced the worst business depression in the lace trade for over a quarter of a century. And behold, we live and even flourish! The croaker may say in his heart that the fact that other churches are in a far worse condition than our own is no ground for comfort. No, it is no ground for comfort if we are reviewing the general condition of organised Christianity in the country. But it is a legitimate ground both for comfort and humble thankfulness if we are considering the case of our own individual congregation." Referring to the Sunday congregations, Mr. Lloyd Thomas says: "I think that they have recently shown distinct improvement, and that without the slightest advertisement or announcement of 'special subjects' or lectures. They could be much better than they are, and would be if all our members made a new vow to attend with punctual regularity, and not be frightened by a shower of rain or a stiff breeze. That would hearten the 'strangers,' who often form one-third of our congregations, and might induce some of them

to become members. It would hearten our own regular worshippers, and also give me fresh joy and encouragement in my work."

**Pudsey: Church-lane Unitarian Church.**—On Saturday, November 4, and Sunday, November 5, the Unitarian Church at Pudsey celebrated its Jubilee. A public tea was given on Saturday, which was attended by 200 people, and followed by a meeting over which Mr. W. J. Noble, a staunch supporter of the church, who was the Sunday-school superintendent for 30 years, presided. Addresses were given by the Rev. Charles Hargrove, the Rev. W. R. Shanks, the Rev. Horace Tavener, the Rev. G. A. Ferguson, the Rev. H. McLachlan, Mr. E. J. Kitson (ex-Lord Mayor of Leeds), Mr. E. Basil Lupton, who gave a short account of the opening of the church 50 years ago; Mr. Henry Sutcliffe, of Sunderland, one of the first scholars; Mr. F. J. Jackson, of Leeds, and Mr. Robert Jackson, of Bradford. Solos were rendered by members of the choir. On Sunday the service was conducted in the morning by the Rev. Herbert McLachlan (Bradford), and in the evening by the Rev. Charles Hargrove (Leeds). In the afternoon a service of song was given by the choir. A souvenir containing 43 photographs and views, and a history of the church, has been published. Copies may be had from the church secretary, Mr. J. A. Bolton, Bramley View, Pudsey, price 1s. 6d. each.

**Rawtenstall.**—A lecture was delivered in the Unitarian Church on October 31 by the Rev. J. Morley Mills on "The Ethics of Jesus and Some Problems of Modern Industry." The Rev. J. Shaw Brown was in the chair. The lecture was given under the auspices of the National Conference Union for Social Service, and an excellent report appeared in the local press.

## NOTES AND JOTTINGS.

### THE LACK OF BEAUTY IN EVERY-DAY LIFE.

Mr. Henry Holiday contributes an interesting article on "Beauty in Daily Life" to the *Contemporary Review*. Towards its close he hints at the initiation of a movement having for its object the partial restoration, at least, of the picturesqueness which once characterised our streets and mode of dress. By beauty he means "all that makes life gracious, pure and sweet, spiritually, socially and materially," and he calls attention to the fact that this beauty, which unhappily we do not even appear to miss, "in former times blossomed on all sides." Its disappearance is attributed to the growth of commercialism under the system of "buying cheap and selling dear, and living on the difference," which is little more than unqualified greed, and which has ended in crafts being turned into trades, in the cheapening of labour, and the degradation of the worker.

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"Society," Mr. Holiday says, "ought to contain two classes:—First, those who produce all that is necessary for human life, which is the more honourable duty; and, second, the humbler but essential class of distributors. Unfortunately, now we have a third class, who neither make nor distribute, and who, according to the elementary rules of justice, have no claim to any of that product to which they have contributed nothing." It is obvious that this state of things cannot



be remedied by tinkering at the outside instead of curing at the root, but "it is usually those who are most active in promoting a root and branch cure that are also keen about ameliorating present conditions. William Morris effected a great work in exposing the vulgarity which disfigured all our house decorations in the middle of last century, and in showing a better way. Ebenezer Howard has rendered a priceless service in letting us see, by his Garden City, what a town may be when built for the good of the community instead of to fill the pockets of speculating builders. Every such gain is a lesson, and gives a glimpse of what the world might be if we worked for the common good."

#### MEMORIAL TO MISS NIGHTINGALE.

The Earl of Pembroke has written a letter to the Press stating that the scheme for erecting a memorial to Miss Florence Nightingale, which was left in abeyance at the time when everyone was absorbed in the Coronation, is now being brought forward again, and an appeal is made for subscriptions. The very best, because the most appropriate, site in all London has been granted by the Office of Works for the proposed statue immediately opposite the Guards' Crimean Memorial. The statue of "the Lady with the Lamp" will stand between the Athenæum and the Senior United Service Club. It will cost about £6,000. So far only £2,800 has been raised, of which £900 comes from soldiers and £500 has been given by nurses.

#### SHORTER HOURS FOR PUBLIC HOUSES.

The Liverpool Licensing Committee are taking steps which will gladden the hearts of all advocates of the temperance cause. They are making practical suggestions arising out of the lessons learned from the recent strike. During that time the licensed houses were closed at 2 p.m., and the Committee are convinced that as a result of the closing there was less drunkenness and also a smaller number of the minor offences which are usually associated with drunkenness; they rebut the idea that the improvement in conduct was due either to the inability of an over-worked police force to make arrests or to a scarcity of money. There is evidence besides, it appears, that at this time the women attended more closely to their house duties and the children were kept more clean. The Committee therefore recommend, among other things, that public-houses should open at 8.30 in the morning and close—this is the most important suggestion—at ten o'clock at night. It appears to be a very natural assumption from the facts that many, at least, drink because the opportunity is offered them. We wish many other public bodies would take such sociological lessons to heart. The Trade is beginning to organise opposition and to query the right of the Licensing Committee to take such action without Act of Parliament.

#### CRUSADE AGAINST WAR.

The new League of Universal Brotherhood, which counts among its Vice-Presidents Dr. J. Estlin Carpenter, Dr. Clifford, Rev. F. B. Meyer, and Mr. H. G. Chancellor,

M.P., is instituting a war against war, and in its literature makes the following statements:—"We invite people everywhere to join us in protesting against war, militarism and increasing armaments; and we want every protester to become a propagandist. For, while we advocate universal peace, we aim specifically at the prevention of war by the suppression of the things that make for it. Hence we are resolved to try aggressive tactics on lawful lines, and to adopt every method that practical wisdom and necessities of the case require. We are thoroughly convinced that the great problem of the abolition of war must now be tackled by the people themselves in at least three distinct ways. First of all, they must endeavour to prevent international strife and slaughter by pointing out their chief cause, namely the great profit made by comparatively few people through rampant militarism and excessive armaments. In the second place, they must insist upon the complete financial futility of conquest under modern conditions; and the very serious economic and social disadvantages of military power and glory. In the third place, they must seek to promote mutual goodwill and reciprocal service among the nations on the firm basis of human solidarity. . . . With a few hundred pounds placed at our disposal we have conducted a vigorous crusade in Liverpool and neighbourhood, so as to rouse the people and instruct them in the principles of peace and the facts about war. What we have already accomplished in London and Liverpool we wish to do in Manchester and other cities and towns throughout the country and beyond. . . . Dr. Garnett, East Dene, Bow-lane, North Finchley, London, will gladly respond to all inquiries and communications. Cheques, postal orders, &c., should be made payable to the 'People's Peace Propaganda,' and crossed 'National Provincial Bank of England.'"

#### AN ACTIVE SPIRIT AT BOLTON.

Very few towns have so far adopted the Housing and Town Planning Act. Many have adopted the cowardly policy of waiting until others have made experiments and they may benefit by their experience. Therefore the example of Bolton is encouraging. Recently a conference was held there and a committee formed to educate public opinion in favour of a wise and active administration of the powers and duties of the Housing and Town Planning Act. Sir W. H. Lever, speaking at the conference, said Bolton had very beautiful surroundings and it was their duty to educate people to appreciate them and use them, to prevent the town and district being spoilt. Thousands had been spent on street widening in Bolton, but there was much to do to get rid of slums and ensure open spaces for the town.

#### THE TEACHING OF HOUSECRAFT.

The Board of Education receives so many requests for information on practical points in connection with the teaching of Housecraft, which is becoming increasingly important in the curricula of Girls' Schools, that it has been thought advisable to issue an Interim Report on the teaching of this subject in Girls' Secondary Schools. A full report is being prepared by the

special consultative committee of the Board, and will appear later. In reading the report one is struck by the great difference between the tendency of the teaching of Housecraft to-day and the old merely "Domestic Economy" lessons, but there are still serious differences of opinion on the subject owing to the fact that Housecraft is only in the experimental stage. Advocates, however, of the various ways of treating it agree on the fundamental importance of scientific method which will, it is to be hoped, bring about a more intelligent understanding of the importance of good housekeeping, and relieve the womenkind of the world of much unnecessary drudgery. The report gives a good deal of useful information as to the type of Domestic teaching in the different large Secondary Schools and Polytechnics throughout the kingdom, and should be invaluable to parents and teachers.

#### LONDON DISTRICT UNITARIAN SOCIETY.

##### The Autumn Meeting

will be held at

Unity Church, Upper Street, Islington, N.

on

FRIDAY, NOVEMBER 17, 1911, at 7.30 p.m.

Speakers:

Mrs. BARTRAM, Rev. BERTRAM LISTER, M.A., Rev. W. TUDOR JONES, Ph.D., A. J. MUNDELLA, Esq., and others.

Refreshments 7 to 7.30.

RONALD BARTRAM, Secretary.

#### UNITARIAN HOME MISSIONARY COLLEGE.

NOTICE is hereby given that a Special Meeting of the Subscribers will be held in the Memorial Hall, Manchester, on Monday, December 18, at 7 o'clock p.m., to consider, and if thought advisable to adopt, a recommendation of the General Committee to co-opt a limited number of Alumni, and to pay certain travelling expenses.

EDWIN DURNING-LAWRENCE, President.  
November 11, 1911.

#### Boys' Own Brigade.

London Battalion.

THE ANNUAL COUNCIL MEETING will be held on Tuesday evening, November 28, at Lindsey Hall, Notting Hill Gate, when Mr. C. E. B. Russell will give an address on "Public Policy in relation to Juvenile Crime."

#### FINCHLEY UNITARIAN CHURCH.

OPENING of the New Premises,

Granville Road, Ballards Lane, North Finchley, N., on

Saturday, November 11, 1911, at 4 o'clock, by

SIR EDWIN DURNING-LAWRENCE, Bart.

Dedication Service, conducted by Rev. J. ARTHUR PEARSON. 5 o'clock, Tea will be served.

6 o'clock, Public Meeting, presided over by Dr. BLAKE ODGERS, K.C., Chairman of the Congregation. Speakers: Sir Edwin Durning-Lawrence, Dr. Estlin Carpenter, Rev. W. C. Bowie, Rev. Charles Hargrove, Rev. John Oates and others.



## CHRISTIAN CHURCH (UNITARIAN), MOSSLEY, MANCHESTER.

### A Grand Floral Bazaar

WILL BE HELD IN  
THE SCHOOLROOMS  
ON

Thursday, Friday, and Saturday,  
Nov. 16th, 17th, and 18th, 1911.

#### PATRONS:

Lord Ashton of Hyde, the Rt. Hon. Sir J. T. Brunner, Bart., Sir Edwin Durning-Lawrence, Bart., Sir F. Cawley, M.P., Sir W. H. Talbot, Edwin Tate, Esq., His Worship the Mayor of Mossley, His Worship the Mayor of Birkenhead, Mrs. Ashton, Mrs. L. M. Aspland, Miss S. S. Dowson, Miss Tagart, Mrs. Geo. Holt, Mrs. H. Enfield Dowson, Miss E. G. Holt, F. Nettlefold, Esq., Philip H. Holt, Esq., J. R. Beard, Esq., H. Woolcott Thompson, Esq., Rev. Geo. Fox, Stanton W. Preston, Esq., C. F. Pearson, Esq., Robt. Barlow, Esq., Samuel Newby, Esq., C. Sydney Jones, Esq., Nathaniel Wright, Esq., A. S. Thew, Esq., John Harrison, Esq., F. Monks, Esq., R. Heape, Esq., L. N. Williams, Esq., G. Thomas, Esq., W. Marcroft, Esq., P. Gorton, Esq., G. Cocks, Esq., and others.

#### On the FIRST DAY

The BAZAAR will be OPENED by

**CHAS. HAWKSLEY, ESQ.,**

President of the British and Foreign Unitarian Association.

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#### SECOND DAY.

**SIR W. B. BOWRING, BART.,**

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#### THIRD DAY.

OPENER:

**FRANCIS NEILSON, ESQ., M.P.**

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